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The CHRISTIAN CENTURY

Published Weekly

Home Missions—A Constructive Program
By David and Alice Burgess

Adolf Hitler
An Editorial

Optimism at San Francisco
Editorial Correspondence
By Charles Clayton Morrison

Century Plant in Canada
By Ernest Marshall Howse

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In This Issue

ERNEST MARSHALL HOWSE

is minister of the Westminster United Church of Winnipeg, one of Canada's foremost congregations. For many years he has served as Manitoba correspondent of The Christian Century. Born in Newfoundland, he was educated at Dalhousie University and Pine Hill Theological Seminary, in Nova Scotia. Postgraduate work brought him an S.T.M. from Union Theological Seminary, New York, and a Ph.D. from Edinburgh. Dr. Howse's first pastorate was at Beverly Hills, Calif.

DAVID and ALICE BURGESS

as reported last week are home mission workers under the Congregational Christian Churches. Mr. Burgess is appointed as a "minister to union labor," a task which has involved working closely with the Southern Tenant Farmers Union. Members of that union have worked as migrants in New Jersey and California, and Mr. and Mrs. Burgess have worked with them in both those states as well as in the regular locals of the S.T.F.U. in Arkansas and Missouri. Mr. Burgess formerly worked directly under the Home Missions Council of North America. The article in this issue concludes a discussion begun last week.

CECELIA GAUL

is a member of the editorial staff of Willett, Clark & Co., publishers of books, Chicago.

CHARLES CLAYTON MORRISON

editor of The Christian Century, writes from San Francisco, where he is observing the United Nations conference.

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Calendar of Coming Events

May 15-17. Retreat for Ministers and Wives, Daytona Beach, Fla.
May 15-25. General Conference, United Brethren in Christ, Westerville, O.
May 20. Pentecost.
May 21-23. Capital Area Disciples Convention, Martinsville, Va.
May 23. General Assembly, United Presbyterian Church, Dayton, O.
May 24. General Assembly, Presbyterian Church in the U. S., Montreat, N. C.
May 24. Presbyterian General Assembly, Minneapolis, Minn.
May 27. Chicago Sunday Evening Club; Clark G. Kuebler, speaker.
June 6, 7. Kirby Page Meeting, Nashville, Tenn.
June 7-15. Institute of International Relations, Reed College, Portland, Ore.
June 7-16. Institute of International Relations, Friends University, Wichita, Kan.
June 11-15. Institute of International Relations, Women's College, Greensboro, N. C.
June 17-26. Institute of International Relations, Helen Bush School, Seattle, Wash.
June 17-27. Institute of International Relations, Mills College, Oakland, Calif.
June 25-July 2. Institute of International Relations, Camp Kanesatake, Pa.
June 25-July 4. Institute of International Relations, Wellesley, Mass.
July 2-12. Institute of International Relations, Antioch College, Yellow Springs, O.
July 2-22. Institute of Race Relations, Fisk University, Nashville, Tenn.
July 3-13. Institute of International Relations, Whittier College, Whittier, Calif.
July 5-15. Methodist Conference on Evangelism, Lake Junaluska, N. C.
July 9-21. Industrial Relations Institute for Church Leadership, University of Wisconsin School for Workers, Madison.
July 10-12. W.C.T.U. Conference, Winona Lake, Ind.
July 11-20. Institute of International Relations, State College, Pa.
July 14, 15. Salvation Army Conference, Winona Lake, Ind.
July 15-20. Conference on Evangelism, Winona Lake, Ind.
July 18-22. North California Disciples Convention, San Jose.
July 19-22. Oriental Missionary Society, Winona Lake, Ind.
July 22-28. American Association for Jewish Evangelism, Winona Lake, Ind.
July 22-29. Youth for Christ Conference, Winona Lake, Ind.
July 22-Aug. 1. Chicagoland Laboratory School of Leadership Education, Naperville, Ill.
July 24-29. South California Disciples Convention, Los Angeles.
July 29-Aug. 26. Bible Conference, Winona Lake, Ind.
Aug. 1-7. Methodist Missionary Conference, Lake Junaluska, N. C.
Aug. 1-15. Rodeheaver Sacred Music Conference, Winona Lake, Ind.
Aug. 7-11. North Carolina Friends Yearly Meeting, Guilford College.
Aug. 8-12. Central Friends Yearly Meeting, Westfield, Ind.
Aug. 9-12. Indiana Friends Yearly Meeting, Pendleton.
Aug. 14-19. Wilmington Friends Yearly Meeting, Wilmington, O.
Aug. 1-10. Institute of International Relations, Cazenovia Junior College, Cazenovia, N. Y.
Aug. 7-12. Methodist Pastors' Conference, Lake Junaluska, N. C.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
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EDITORIAL

ON Monday, May 7, shortly before three o'clock in the morning, the war in Europe ended. After five years, eight months and six days of such carnage as the mind is not yet able to grasp, representatives of the German government of Admiral Dönitz met generals of the Russian, British, French and American armies in the little Reims schoolhouse where General Eisenhower had set up his headquarters, and surrendered unconditionally. "With this signature," said Colonel-General Jodl, head of the delegation that arranged the surrender, "the German people are for better or worse delivered into the victors' hands." Just how much of an actual government the German plenipotentiaries were representing it is hard to say. But there has been a formal surrender. As these words are being written the proclamation of V-E Day has been promised within the next fifteen hours. The European war is over. God be thanked! The war against Germany has ended in almost as much confusion as attended its start and its major developments. It started, as few need to be reminded, when Russia suddenly allied herself with Germany, thus giving Hitler the green light for his invasion of Poland. Its character was transformed when Hitler tore up his pact with Stalin and struck for Moscow and the Caucasus. Its outcome was settled when the United States was brought in, not by developments in Europe but by an attack in the far Pacific. Now the war has ended with Eisenhower's headquarters announcing the surrender, President Truman and Mr. Churchill standing by their microphones ready to relay the glad tidings, and Premier Stalin, for some inscrutable reason, interposing his veto on letting the peoples of the free world know what they already know.

V-E Day Comes At Last!

Working with Russia Is the Problem

STALIN'S unexplained intervention to hold up announcement of V-E Day for twenty-four hours after all the world knew of the German surrender serves to underline one basic problem of the peace. Can the Russians be induced to work with other nations on any basis of mutual give-and-take? Or must the rest of the world adjust itself to the idea of accommodating to Russian wishes at every point in the international drama if it does not want to see the Soviet Union withdraw into nationalistic and militarized isolation? It looks very much as though Stalin determined that the announcement of final victory over Germany should be made on his terms —whatever they were—just as his deputy, Mr. Molotov, made the San Francisco conference agree that its procedures must follow the pattern desired by the U.S.S.R. Moreover, the high-handed way in which Russia handled the case of the sixteen missing Polish emissaries to Moscow suggests that this "take it or leave it" attitude is to be characteristic of Russia's postwar relations. The prospect is not reassuring. But the issues at stake are so tremendous—they are nothing less than a Third World War —that the democracies must not allow themselves to be pushed by Russian bad manners into any position where hard-and-fast lines of opposition appear.

Now Lift the Censorship

WITH THE FIGHTING in Europe at an end, surely there is no military necessity for continuing the censorship which has blacked out that continent. And there are innumerable reasons why full, free and dependable information is needed by the peoples of the world. For example, the people of the United States are about to be called on to provide billions of dollars' worth of food and other goods to keep Europeans from starving or freezing for at least another year. This will require a continuation of rationing in this country. It is likely to mean that millions of American families which had expected to have plenty of meat and butter and sugar and shoes after the defeat of Hitler will have to go without greater supplies for months to come. We believe that the American people will make such continued sacrifices gladly *provided* that they are sure the situation in

Europe requires them. But before they can be convinced of the necessity, they must be convinced that they know the truth, the whole truth and nothing but the truth as to what the situation inside the war-ravaged nations is. At present, they suspect a propaganda slant in everything they read. Or consider, again, the decisions which must presently be made about Europe's postwar states. The American people have been promised (at Yalta) that these will finally be organized according to the freely expressed will of the peoples concerned. But they will never believe that they know what the real desires of these peoples are until correspondents of the American press are allowed to report as freely on the situation inside the regions involved in political changes as they are to report on American and English conditions. Without confidence of this sort, there will be no public support of the peace arrangements worth relying on. Other considerations could be mentioned. The moral to be drawn from all of them is the same: Lift the censorship now wherever the fighting has ceased!

Starvation Keeps Pace With Victory

"INFINITELY bigger than was ever accomplished" is the way one American general described the task which victory has suddenly dumped into the lap of the Allied Military Government in Germany. More than 60,000,000 Germans must now be ruled under conditions which make the textbooks and manuals on military government "not worth the paper they were written on." From the Rhine to the Oder chaos reigns. Already AMG officials estimate that 4,000,000 Germans in the Ruhr face starvation next winter. More than 2,000,000 military prisoners have fallen into our hands. Whether they are to be fed according to the Geneva convention becomes an academic question. Can they be fed on any basis? An equal or larger number of foreign workers in Germany must be cared for until they can be evacuated to their homes. Military authorities are understood to have permitted about 40 UNRRA teams of 13 persons each to go to work, while 100 other teams are waiting in France for permission to enter the German areas where hordes of displaced persons are roving the country subsisting as they can. The size of this problem is also admitted to have been underestimated, and UNRRA is planning to put 500 teams into the field to deal with displaced persons alone. Large numbers of forced laborers are physically unable to leave the areas where they are found while tens of thousands of others, including Russians and Ukrainians as well as Poles and released Allied prisoners, are trekking westward. It now appears certain that it will be impossible to remove all these displaced persons by next winter. How they can be housed in a war-shattered country is less of a problem than where they will get food, since the German harvest is expected to be only about one-half the normal amount. Fortunately, UNRRA has discovered among the slave laborers a considerable number of doctors, nurses, cooks and others who can most effectively carry help among their own people if they get food and medicine. But, as Judge Rosenman has said in his report to President Truman, "A realistic appraisal of the situation would indicate that the responsibility for providing a substantial share of most supplies will rest on the United States."

Clergy Alone Preserve Special Privileges

"IN MY OPINION, no group should have any special privileges," declared President Truman in vetoing a bill which would have provided deferment of large numbers of agricultural workers from military service. Republican members of the House of Representatives, who voted almost solidly against the President, failed to rally the two-thirds majority necessary to overthrow the veto. Thus occupational deferment of farmers is dead. The only occupation which is given what the President referred to as "special privilege" is the ministry. Clergy *exemption* from military service was written into the Selective Service Act in 1940 under pressure from the Roman Catholic Church. It remains there today. The wide divergence of this special exemption from the democratic idea of equality of citizenship is shown by President Truman's veto message: "In time of war it is the paramount obligation of every citizen to serve his country to the best of his ability. Under our democratic system male citizens are selected for service in the armed forces pursuant to an act of Congress which prescribes a fair and impartial method of selection. It is the essence of that act . . . that no one shall be placed in a favored position and thus safeguarded from the hazards of war because of his economic, occupational or other status. . . . The Selective Training and Service Act . . . prohibits deferment by occupational groups or groups of individuals, a principle which was incorporated into the present law because of the deferment scandals of the last war. . . ." Wide as the divergence from democratic standards is, the exemption of the clergy departs even more widely from the Christian conception of the minister as one who seeks no special privilege but shares all his people's burdens. It is no credit to the Protestant ministry or to our interchurch agencies that they raised no protest on this point when the draft act was recently extended by vote of Congress. Special privilege appears to carry its own anesthetic for the religious conscience.

Two Million Soldiers To Be Released

DRAFT QUOTAS are to remain unchanged for a time, declared an army announcement shortly before V-E Day, but nearly two million soldiers now in service may expect to be demobilized within a few months. This outlook makes the relation of the church to returning service personnel a pressing issue. The problem has already assumed tangible proportions because more than 100,000 men have been discharged each month during the past year. Now the number will be stepped up. Large numbers of men will soon be coming back, some of them after years of service abroad, to begin civil life anew. The churches in their home communities

have never lost their interest in these men and they will not do so now. Through the chaplaincy and in many personal ways the effort has been made to keep strong the bond between the service man and his Christian fellowship. But now that relationship must enter a new phase. A great deal depends on the wisdom with which the church conducts this new phase of its ministry. It will be handicapped by lack of understanding of what the men have gone through and by the frequently inadequate training of church leaders for the discriminating ministry to individual needs which will be required. Such handicaps are serious but they are not necessarily crippling. An indispensable aid which should find its way into the hands of every pastor is the seventy-cent packet of seven pamphlets on "The Church and Returning Service Personnel" which is issued by the Christian Commission for Camp and Defense Communities, 297 Fourth Ave., New York. These bring together the wisdom of the best minds available to the churches. They discuss the attitudes and problems with which the churches must deal. They summarize the recommendations of leaders who have studied how to counsel returnees and their families, what to do to aid the wounded, where to go to use government resources. The first, fourth and seventh of these little booklets are excellent for general distribution among the church membership. Every minister should read all of them.

Are Evangelicals Being Taken for a Ride?

A FORM of Christian ministry known as the industrial chaplaincy has developed in recent years in Great Britain. Theologically trained men go into the factories where they are employed on the same basis as other labor is employed. They live in working class homes and in time are accepted as leaders of new Christian communities. But they are workers and remain such, joining labor unions and in other ways identifying themselves with those whom they serve. As we have said previously, we regard this as a promising development of the Christian ministry in an industrial society. However, we cannot say as much for one variation of the idea which has appeared under the sponsorship of the National Association of Evangelicals. This group, which started two years ago in an effort to organize a rival to the Federal Council of Churches and is now attempting to duplicate the work of both the International Council of Religious Education and the Foreign Missions Conference, has set up a commission for industrial chaplaincies. As reported on page 612, the commission is seeking to enroll and organize men for this form of ministry. An elaborate brochure has been prepared. Prominently featured are letters from presidents of companies who endorse the industrial chaplaincy. Three of the letters are from officers of the commission, eight of whose eleven members are presidents or vice-presidents of manufacturing corporations. No union official is a member of the commission and none is quoted as endorsing the project. The commission has prepared an application blank to enroll chaplains. A variety of questions are asked in its four pages, but ordination to the Christian ministry and membership in a union are not among them. All of this raises a question as to the real purpose behind this move. If it envisages a valid ministry to industrial workers, it can find its support among those whom it benefits. If it is an attempt by employers to use the office of the ministry to keep workers docile under substandard wages and to make the company church a substitute for the illegal company union, it will fail as it deserves to fail. And not only the National Association of Evangelicals but the churches generally will pay the price of that failure.

New Gateway Opened For the Chinese

IN ANY OTHER WEEK, the fall of Rangoon would have made banner headlines and elicited columns of editorial comment. As it was, the tremendous events at the other end of the Eurasian continent caused the capture of the capital and largest port of Burma to go almost unnoticed in this country. But that was not true in China. There Rangoon's capture was hailed as a promise that soon the Burma road will again be open. Rangoon is the nearest large port to west China. Supplies landed there can be carried far inland by rail and river, shortening the distance which motor or air transport must cover to deliver vital materials to the Chinese capital. The trickle of goods carried over the Ledo road has hardly been enough to supply the American air mission operating from the west China base. Now for the first time since Pearl Harbor it begins to appear likely that the virtual siege of free China will be lifted and the Chinese as well as their allies will receive substantial assistance where it is needed. Aside from this fact, the recapture by the British army of Rangoon means simply that another milestone on the road to Singapore, which will be the next big objective, has been passed. Presently that will be recovered, then the Dutch East Indies will be cleared, and everything will be as it was before. But not for long. The people of southeastern Asia have seen what they have seen. And their day is yet to dawn.

France Moves To the Left

SINCE 1936 France had held no municipal elections until last week. The results therefore constitute the best test of French opinion which has been available in many years. According to these returns, this member of the United Nations is swinging sharply to the left. Surprisingly large gains by the candidates of the Communist party were registered in nearly all cities and towns. Even though years of occupation had intervened during which their political activity was necessarily carried on underground, the Communists emerged with nearly 25 per cent of the votes. This was three times the strength the party had in 1936. The Socialist party also gained, so that between them these two parties could muster a majority if they could cooperate. This they have not often done in the past. They did not cooperate in Germany and both lost to the nazis. It remains to be seen whether this lesson and the hard experiences of the war and the occupation have made collaboration possible in France.

Whether immediately or not, it is inevitable that the election will accelerate the general trend to the left which has characterized the De Gaulle government. This development is not likely to go so far as seriously to disturb the French farmers or the small shopkeepers, who are strongly capitalist, but it is already clear that it may involve the nationalization of principal industries, mines and other big business. All this is bound to have its effects on France's relation with its neighbors and allies. Both Belgium and Holland will be strongly affected. What this leftward trend does to France's tie with Britain will depend in part on the direction taken by the British electorate in the coming elections on that side of the Channel.

Hitler

THE TRAGEDY of our times reached its most profound and shocking manifestation in Adolf Hitler. His was a spirit tortured by demons. He sought rule through a demonic will to power, but he only succeeded in rousing to unexampled vigor forces which he had derided as decadent, in bringing on his followers the curses of their fellows, and in condemning himself to descend from one paroxysm of ineffectual rage to the next, until at last there was nothing left for him but the final doom of defeat, despair and death.

Almost the first authentic picture of the adult Hitler—that photograph which has picked his face from the Munich crowd celebrating the outbreak of the First World War—reveals the eyes of a haunted man. He had already been rejected by the society into which he had been born, and in his turn had rejected it. He went into that war bemused, brooding, bitter. He came out of it a warped and twisted spirit in whom burned strange fires of self-torture and hatred of his kind. It has been well said that the first victim of Hitlerism was Hitler.

As Adolf Hitler was the child of despair, so he became its prophet. The very destiny which he avowed was that of a Siegfried, whose fated funeral pyre the official nazi propaganda obviously sought to parallel last week with its tale of the führer's death within a blazing chancellery. Those who saw him only as the personification and producer of evil failed to perceive in him a product of the moral nihilism of Europe which came out of the former war, one who saw the world as a playground of evil, yielding its prizes only to those bold enough to seize them without scruple.

Of course, he did not consciously think in such terms as these. Though he was no instructed Marxist, he rejected the ideas of bourgeois morality with as complete finality as any devotee of the materialistic interpretation of history. To him there was no good and evil; there was only power and weakness.

Hitler's worship of power was a product of the despair which tortured him in the days which followed the other war. The same despair darkened most of Europe, but gradually found its most intense expression in Germany. Read again Remarque's *The Road Back* and Hans Fallada's *Little Man, What Now?* and you regain a contemporary sense of that despair as it filled the German mind. But these men, whose writings were later to be burned by Hitler's bravos, knew despair only as a fact. Hitler found in it the ground out of which grew his terrible conviction that nothing matters in this world but power, and that power is to be had for the taking.

It has been said that Western man is doomed by his loss of faith. There is truth in the words—but everything depends on the faith. Hitler had faith, and unfortunately for the rest of mankind he was able to implant his faith in a generation of Germans. His was a faith in himself, in the infinite manipulability of the human herd, in the ultimate arbitrament of force. For a time this faith, espoused with such vigor and celebration, made Germany, when compared with the other parts of western Europe, seem to be riding the wave of the future. But the end of such a faith the German people find today in the shambles of Berlin, the disappearance of another generation of youth into the void of the casualty lists, and the encircling hatred of a continent.

For generations, for centuries to come men will study the career of this man. Not for long will they regard him with the cheap sneers or the hysterical denunciations which have been flung at him while he was alive. Instead, as in the case of Napoleon, they will come to study him for the strange way by which he rose so swiftly from obscurity to world power, for the spell which undeniably he cast over a people supposedly the most highly educated in Europe, and for the doom which engulfed him. Myths already form about him. Unless the historians can distinguish the truth from the myths, the myths may do mankind untold harm.

Today we stand too close to the misery which Hitler has caused to judge him with any objectivity. We remember Lincoln's adjuration against judging lest we be judged. Yet the mind insists on passing judgment on such a figure. We admit the limitations of our knowledge. It is not often that we would say, "It is better this man is dead." Nevertheless, of this man we do say, It is better that he is dead. But even as we say it we know that there are some lessons which he taught that we should take to heart.

He has taught, in a way the world should never forget, the destructive evil that can come out of nationalism. Nationalism may be, and at times has been, a cause to arouse the human spirit and free mankind for great creative ventures. But nationalism undisciplined by a sense of responsibility to the world of nations becomes a devouring monster. Hitler's Reich should be warning monument enough for those who, in these days when lasting peace is at stake, insist that before all else there must be placation of the idols of nationalism and sovereignty.

Hitler has taught, likewise, the malleability of the human mind, especially of the mind of youth. In the light of what nazi indoctrination accomplished with German youth in less than twenty years the old whine about the unchangeableness of human nature has lost its last shred of plausibility. There is promise in this; there is also warning. Control of the processes of teaching has become a matter of greater moment than ever.

In the hour of his downfall Hitler has taught the deceptive nature of solutions reached by force or dependent on force. It was the boast of nazism that the alterations which it made in Europe's map up to the invasion of Poland required only the accumulation of force, not its use. Millions of Germans who at first rejected Hitler finally came to accept him on those terms. But such solutions finally created a counter-force which has reduced Hitler's own state, and most of Europe, to ruin. It is a lesson to be taken to heart in these days when the perplexities of organizing a shattered world tempt many to seek order through amassing overwhelming force.

Finally, if the tragedy of this life had left no other lesson, it should at least have written a warning never to be forgotten against resort to hate as a source of power or of unity. Hitler was a child of that modern spirit which has been taught to sneer at the Christian affirmation that God is love, that love is the law of life, that the law of love is the law of the moral universe. But he has given terrifying evidence of the hell let loose on earth when hate becomes the motive around which men are rallied for action. We have had our prophets of hate in this country. There are reasons to fear we may have more of them after this war. To those who may be tempted to listen to them, or to emulate their fury, contemplation of the end of Hitler and of those who followed him should bring a sobering second thought. Hate produces nothing but destruction. Finally, it destroys the hater. Love *is* the law of life.

Optimism at San Francisco

[EDITORIAL CORRESPONDENCE]

San Francisco, May 4.

IT HAS BEEN IMPOSSIBLE to concentrate one's attention on the affairs of the conference while the big news was coming in daily, almost hourly, from the European war front. The slaying of Mussolini, the reported death of Hitler, the revamping of the nazi government under Admiral Dönitz, the unconditional surrender of the Germans in Italy, the fall of Berlin and the rapid overrunning of the remainder of the Reich by the Allied forces—all this has taken place in the first week of my stay in San Francisco. How these climactic events have diverted the attention of the conference leaders from the task in hand, one can only guess. But the net effect is already felt in an increased sense of urgency for completion of the undertaking which the nations have set themselves to accomplish here. And not only for its completion, but for maximum improvement of the world charter drafted at Dumbarton Oaks nine months ago.

Fortunately, during these days of exciting news the conference has not been required to concentrate on any serious debate involving the character of the new league. Except for the session dealing with the admission of Argentina to the conference—and a thrilling session it was—the entire first week was devoted to oratory. The chairman of every delegation had come with a prepared speech which, of course, had to be delivered. This routine required seven days, and its completion was marked by good natured laughter when Molotov, who was presiding, declared at the end of the second Wednesday's session that "all the requests for speeches have now been exhausted."

With this wearisome but not unimportant curtain-raising feature out of the way, the conference has now got down to business. And "business" means amending the Dumbarton Oaks proposals to meet the demands which have arisen from all quarters for its improvement. For this procedure the conference has gone underground, so to speak. Various commissions have been set up to deal with various aspects of the charter, and those commissions meet privately. Plenary sessions at the opera house have been discontinued and the press is enlightened on the prospects only by interviews with the leaders who, quite rightly, decline to discuss any question on which "conversations are now going on." I am told that 700 pages of proposed amendments have been offered. Of course, there is much duplication, and it is doubtful whether more than a dozen or so will be recommended to the plenary conference.

Mr. Molotov, whose opposition to Argentina, whose advocacy of the admission of Poland under the Russian-controlled Lublin government, whose demand that the chairmen of the Big Four preside in rotation instead of conferring that honor solely upon Mr. Stettinius, and whose unyielding position on three votes for Soviet Russia upset the conference at its very opening, is about to leave for Moscow. But it is taken for granted that his views on all the important amendment proposals have been made known to the conferees as well as to the Russian delegates. And it can safely be assumed that, before leaving, he will have driven down stakes around which the deliberations of the various commissions will revolve. Russia holds the keys of the kingdom. What she binds will be bound in the charter, and only what she looses will be unloosed.

The Russian position of nationalistic intransigence has made it easier for American public opinion to crystallize in favor of cooperation with the new league. The intransigent section of our public opinion has been largely muffled by the fact that Russia is determined to guard her national interests and freedom of action to the *n*th degree in the charter of the new world organization. Americans holding extremely nationalistic views see that, as the result of the Russian stand, their views are likely to prevail anyhow; therefore why wage a fight for them and thus get the United States classified in world opinion as of the same stripe, internationally, as Russia? With Russia taking this line, it is safe to predict that our Senate will ratify whatever charter is adopted at San Francisco. The extreme nationalists in the Senate will approve it because, in satisfying Russia, it will satisfy them. The more liberal cooperationists will approve it because it is the only kind of charter that can be had.

In this situation the American delegates at San Francisco are able to ally themselves with the smaller nations on many points. Indeed, the United States is regarded here as the champion of the smaller nations and as the

champion of a more flexible charter than is likely to be adopted in the final outcome. The point of view of these smaller nations can be generalized as a determination to modify the military alliance character of the Security Council as much as possible, and to invest the General Assembly with more power than Dumbarton Oaks has accorded it.

The American delegates can safely support this demand, and even lead in its advocacy, without danger of queering the fate of the charter when it reaches the Senate. They know that any of the proposals to curtail the freedom of action of the great powers—for example, the right of veto against the use of sanctions in case of an aggression charged against one of the great powers—will hardly be opposed by the Senate if they prove acceptable to Russia. But Russia is not likely to accept any whittling down of its veto power, and the agreement at Yalta commits the American delegation to go along with Russia. It is no secret that some of the members of our delegation, if not all, would like to see the great powers brought under the same rule of law which the charter provides for the lesser powers. In my judgment, the particular issue at this point is more legalistic than realistic. If a great power is determined on aggression, it will not be deterred by the fact that it is breaking a law or dishonoring a pledge. Nevertheless, a world organization for peace should not provide in its charter a privileged legal position for any of its members.

Of the leading powers, Russia has been most in the limelight, owing chiefly to the enigmatic character of her intentions and policies after the war. Second to Russia stands the United States, whose leadership is likely to displace Russia at the center of the stage when the commissions get down to business. Certainly this will be true unless Russia has adopted a role deliberately devised to obstruct substantial agreement on amendments. This, however, is now deemed unlikely.

Great Britain has so far not taken pronounced leadership. It is true that Anthony Eden is personally one of the most popular figures. His urbane manner gives special *éclat* to the plenary session when it is his turn to preside. But Britain has good reason to know that her main interests will be taken care of automatically by the conflict and ultimate compromise of the other forces represented in the conference. On the question of trusteeships for dependent peoples she has, of course, the support of Belgium, Holland and France in a common policy not to allow the trusteeship principle to interfere with her imperial position. As to her future relations with Russia, it is obviously the part of wisdom, so far as this conference is concerned, to let sleeping dogs lie.

France, on the contrary, is vocal, frank and positive in expressing her demands. In general, she seems to stand with the smaller nations as to charter amendments. She wants the Economic and Social Council given a great deal more power to deal with economic conditions which breed war. She accepts the veto power which was "thrust upon her" by including her as one of the five permanent members of the Security Council, but admits that this arrangement is not "ideal."

One of the most interesting press conferences I have attended was that held by Georges Bidault, French minister of foreign affairs and chairman of the French delegation. He is a slightly but firmly built man with black hair modishly plastered down close to his head, setting off his wide-apart eyes and pinkish complexion. Standing firmly, he met the barrage of questions from about 200 newspaper men with absolute aplomb. Beside him sat five members of his delegation, among whom the venerable, white-haired figure of Joseph Paul-Boncour, looking like the pictures of the late Justice Oliver Wendell Holmes, attracted particular attention and admiring applause.

Bidault declared positively that Dumbarton Oaks must be substantially amended if peace is to be permanent. France must have the coal of the Saar basin if it is to survive as a nation. Germany should be forced to surrender to France as well as to the Big Three: "We are very keen on that," he said. The Ruhr should be taken away from the German war potential and placed under the protection of an international regime—whether assigned to France to administer as trustee or directly administered by an international agency, he did not say.

"We favor an independent Austria. We hope for an independent Poland, but the responsibility for Poland's future has been taken by others [meaning the Big Three at Yalta] and we have not been asked to cooperate. . . . We hope soon to resume diplomatic relations with Yugoslavia." As to including Franco's Spain in the new league: "The question has not yet arisen, and I guarantee that we will not raise it." The mutual assistance pact with Russia is directed only at Germany and does not apply to Indo-China. Whether France will consent to the use of Dakar as an international base for security purposes is a question involving the whole matter of international bases, and this is one of the questions now before this conference.

. . . . .

My purpose in coming to San Francisco was not so much to report the conference as to get the "feel" of this great world event. Important as this will prove to be in making the decisions which we shall all have to make in the months and years to come, I almost envy those who sit at home reading their papers and listening to the radio. I imagine that they are getting a fuller understanding of the conference than anyone not officially on the inside can get by being on the scene.

C. C. M.

Words into Steel

WHO could have believed it?
Here on the beach under the glowing clouds,
Before dusk, the trenches are dug;
Grenades on the parapet ranged in order.
In deep pits the mortars slant
With their polished bores, vaned shells
Racked ready to fire. Words of the statesmen,
Hate of the people, money of capitalists
Turned into steel young men
Will hurl at the circling dusk!

HARGIS WESTERFIELD.

Century Plant in Canada

By Ernest Marshall Howse

THE United Church of Canada celebrates its twentieth anniversary on June 10, 1945. But its history actually extends over a hundred years. Its creation in 1925 was no mushroom phenomenon, but the outcome of a long movement toward church union intertwined with the development of Canadian life and involving 19 unions of 40 different churches. The first Presbyterian ordination in Canada was symbolic of this movement. It occurred in Halifax, Nova Scotia, in the year 1770. At this first presbytery meeting in Canada, the presbytery consisted of four ministers—two Presbyterian and two Congregational.

That early promise of unity was soon belied. The influx of the Loyalists after the American War of Independence and the immigration of the 1890's scattered new areas with vigorous settlers, who were soon busy reproducing in their sparse communities all the divisions and squabbles of the lands from which they came. And in Canada there was an aggravating circumstance. Many of the Loyalists who severed their political connection did not sever their church connection. They not only reproduced every sect and added one or two of their own good will; they set up new rivalries between the British and American branches of the same sect. Christians could have sung the parody that became popular in later years:

> Count your many churches,
> Name them one by one,
> And it will surprise you
> What the Lord hath done.

From this chaotic state in a sparse population began the movement which has ever since kept Canada in the world's forefront in the drive for Christian unity. Since that time there have been four main tides of the move for union, each connected with a transition period of Canadian life.

Union in Early Days

The first tide began in the early years of the nineteenth century, after the first great influx of Protestant settlers. A hundred and eighty years ago—the span of two long lifetimes—there were less than 200 Protestants in all Canada. The small and impoverished groups of incoming settlers soon realized that it was impossible to retain all the divisions which they brought with them. Invincible necessity confronted them, and very early they began to consider the possibility of organic union of the different churches. In 1817, 19 of the 23 ministers in the Maritime provinces united in one church. In 1818 the Presbyterian and Dutch Reformed churches united in Ontario. In 1820 the Wesleyan and American Methodist churches united. There were two more Methodist unions in the next two decades. That is, a hundred and twenty-five years ago the movement of which the United Church is the lineal descendant was already under way.

That early movement for union was halted by absorption in another matter—the struggle, led by McCulloch in Nova Scotia and Ryerson in Ontario, which first removed the disabilities against dissenters and later obtained "responsible government." "Representative government," which Canada has had since 1791, means that the legislative power (notably the power to tax) is vested in an elected assembly, but that executive authority remains responsible to Parliament in Britain. "Responsible government" means that the executive authority also becomes responsible to the elected assembly.

Responsibility Achieved

The temper which demanded responsible government was not confined to politics; the churches achieved responsible government about the same time as the state. They preserved the heritage of the parent churches but they separated from parent control, and became not merely branches of colonial missions but separate and autonomous churches. The result in the church was the same as in the state. The new responsibility created a drive for unity among the scattered parts. The second tide set in for church union. Responsible government was granted in 1840. The Methodist Church saw unions in 1843, 1847, 1854 and 1874; the Presbyterian Church in 1840, 1850, 1860, 1861 and 1866.

Thus the Methodist and Presbyterian churches actually effected nine church unions in the first generation after responsible government. Hence, out of the chaos of British and American churches which existed at the beginning of the century, there were consolidated at the time of confederation, four strong groups of Methodists and four of Presbyterians. Even that measure of solidarity was at that time matched nowhere else in the world.

The years after confederation (1867) saw a third tide of church union rising to higher marks. Confederation gave Canada tasks on a national scale and set all Canadian enterprises in a new perspective. The churches could not fail to be touched by the new vision and challenged by the new task. The rival branches of the same church felt that they must consolidate their strength to meet the religious needs of the nation now created. A lively discussion took place in the *Presbyterian Magazine,* and correspondents wrote that union must take place because "the genius of the country and the common sense of the people will compel it."

Steps in Consolidation

Within the first decade after confederation, Canada made a new mark in the history of Protestant unity. All the Presbyterians came together to form the Presbyterian Church in Canada (1875), all the Methodists to form the Methodist Church (1884). (The Congregational Union of Canada was not formed until 1906.) Both these united churches knew well that their consolidation was only a bivouac on a longer march. The first moderator of the Presbyterian Church at its first General Assembly spoke with a seer's vision: "Far larger union is, I trust, in store for the churches. This is but a small step."

Far larger union was in store, but the next quarter-century was needed to consolidate the gains of the family union. After all it was only in 1851 that John Black preached the first Presbyterian sermon to be heard between the Great Lakes and the Pacific. The west was just being born. As late as 1873, when a man in Toronto gave to missions in Saskatchewan he gave to *foreign* missions. And for years after that time there was only one mail annually between Winnipeg and Edinburgh.

Competition in the West

At the time of confederation the total population of Canada was 3,500,000. West of the Great Lakes there were only 100,000 people, including Indians and half-breeds. And of what we call New Canadians, the first Canadian census in 1871 listed exactly 86. At that time there was no Regina, no Moose Jaw, no Calgary and no Vancouver. Winnipeg and Victoria were fair-sized towns. Prince Albert, founded by a missionary, was the only station outside Manitoba where white mission work was carried on. From there as late as 1881 the missionary complained that the outcries of the pagan Sioux celebrating their religious rites often interrupted the sound of Christian prayer. Still later, from the infant hamlets of the prairies, James Robertson was crying out for ministers who knew "less Latin and more horse."

For twenty-five years the Methodist and Presbyterian churches used the full sweep of their denominational resources to meet the challenge of a widening horizon. The results were not encouraging. The west increased more rapidly than the churches' resources. The railways were ahead of the people (the total freight of the first Canadian Pacific train to Vancouver consisted of several carloads of shingles and the bodies of seven Chinese on the way to their ancestral sepulchers); the people were ahead of the schools; and the schools were ahead of the churches.

Over the record of the churches' endeavor might have been written the caption, "The clock that always loses." Distances in the west were so great, the new settlements so scattered, and the resources of the pioneers so scanty, that to establish self-supporting causes was nearly always impossible. To aggravate the matter, communities blessed with favorable locations were the scenes of disgraceful rivalries between several competing churches, all struggling for existence among an inadequate population, while outside these places there were hundreds of settlements which no church ever saw, and in which a new generation was growing up, sometimes at no far remove from paganism.

Methodists and Presbyterians

For twenty-five years the Methodist and Presbyterian churches struggled to establish their separate churches in every promising settlement, each seeking to extend the Kingdom but each with an eye to denominational advantage. Then with the turn of the century the stream of immigration quadrupled, and in only two years between that and union did the British immigration make up half the total. If the churches were inadequate before, they were now swamped. They mustered themselves to meet the task as one army, and the fourth tide for union began.

The first step was cooperation. Presbyterians and Methodists agreed that they would not start any new rival churches, and arranged to work along different sections of the railway. From that date Presbyterians in some places became Methodists, and Methodists in some places became Presbyterians. A man's religious affiliation was often decided by his railway station. As Dr. Oliver put it, a Methodist had to be sure of his destination and a Presbyterian had to look well to his predestination. From cooperation the churches progressed to local unions, so that in 1925, 3,100 of the churches that entered union were already united churches. The rest of the churches merely consummated the union that was in existence.

One-Fifth of the Nation

The United Church of Canada today has a membership of 728,814, which represents an increase of 120,000 during its twenty years of existence. It has 115 presbyteries, 2,752 pastoral charges, 7,013 congregations, 5,249 Sunday schools. In 1943 it received 23,918 new members on profession of faith. It has the spiritual oversight of more than 2,000,000 Canadians, nearly one-fifth of the population of the dominion. It maintains more than 1,000 home missionaries in Canada and Newfoundland. It preaches the gospel in 25 languages within the dominion and in many more in its chain of mission fields throughout Asia, Africa and the islands of the sea. "The sun never sets on the United Church of Canada."

It is a member of the International Congregational Council, the Ecumenical Methodist Conference and the Alliance of the Reformed Churches holding the Presbyterian System. The moderator of the United Church has been president of that alliance. It is an associate of the Federal Council of the Churches of Christ in America and of the World Council of Churches.

So far the United Church has escaped a subtle peril. It has become a great church, but it is not exalted for its own sake. It desires not to remain the United Church but to become a uniting church. The union in which it rejoices it knows to be only a means to an end—the better dedication of its service to Jesus Christ. That knowledge and that dedication hold its greatest promise for the future.

Ultimate Antonym

HERE is the coin—so heavy and hard and bold,
With Caesar's image bold and heavy and hard
(The arrogant brow, the haughty and thin regard)
Stamped for a ramp of evil onto the gold.
"Render to Caesar. . . ." And Caesar used it ill
For gladiator and legion, circus and sword;
Marriage of steel with gold had made him lord;
Marriage of gold with steel should preserve him still.

Now under glass in a quiet museum, see
The old gold coin with Caesar's image and sign:
Beauty survives the use perverse and malign:
Beauty endures, and innocent artistry.
So here in final ironic antonym
Caesar at last must render the coin to Him.

E. MERRILL ROOT.

Home Missions--A Constructive Program

By David and Alice Burgess

TO POINT OUT the philosophical inadequacies of the Home Missions Council of North America and denominational home boards is an easy task. To propose a new philosophical basis for home mission efforts is a difficult assignment. This is true mainly because most Protestant churches are dominated by social conservatism. They therefore tend to support a charity-centered program. Anything that goes beyond charity is suspect.

We must first concede that church-sponsored charity is sometimes necessary. When a baby is sick or a family is destitute, it is not the time for the home missionary to be reluctant to give substantial aid. In addition, the full support of a home missions worker by the church is a clear example of charity, especially when he receives no financial remuneration from those he aids. Yet though charity may sometimes be mandatory, it must never be considered an end in itself. It must always be designed to raise the dispossessed to the level of self-support and self-respect. That purpose has been sadly neglected by church boards.

Furthermore, no one can deny that employers and leaders of local communities need to be converted to assuming their responsibility toward the needy. When, as a result of a home missionary's persuasion, a canner is convinced that he ought to have better housing for his employees, or a local school board votes to admit migrant children, then the church is doing its duty. However, when the church measures its success with the employer primarily in terms of his increasing or decreasing financial support for its service program, it is mistaking the crumbs under the table for the whole loaf—a token gift for a genuine change of heart.

Three Revisions Suggested

So far, home missionary efforts have been largely ineffective in rendering real Christian service to underprivileged people. That is what we tried to show in our previous article. We therefore suggest three revisions in the aims and methods of home mission boards and their staff members. First, instead of operating a charity-centered program, the staff worker should identify himself in his way of life with whatever needy group he serves. Second, instead of concentrating his efforts upon changing the attitudes and actions of employers and local residents, he should aim primarily to develop self-respecting and responsible Christian leaders among the needy. Third, instead of assuming that religion is a narrowly "spiritual" matter, he should be driven by the conviction that the Old Testament is the story of a people's struggle to find a religious solution to *all* its problems and that God through Jesus Christ has given men the key to the ultimate solution of these problems; it follows that religion and life can never be separated. Each of these points will be discussed in order.

The aim of "identification" with the lowly has been greatly misunderstood. It means that though a staff worker lives with the people he serves he need not imitate the slovenliness with which some migrants keep their hovels. It means that while he should not let himself grow fat through overeating and lack of exercise, neither should he try to subsist on the biscuit-and-fatback diet of a sharecropper or on the spaghetti-and-pepper regimen of a slum-dwelling Italian. Moreover, he must live in open acknowledgment that only by the grace of God has he been afforded the vision and the opportunity for a better way of life. This humbling realization is the necessary first step if he is to regard himself not as an overpublicized messiah but merely as a member of a workers' community. Both the urban clergyman and the country parson identify themselves with their flocks in order to serve them. So must the home missionary do.

Sharing Life and Labor

The missionary has enough barriers to overcome anyway. His superior education is nothing to be ashamed of, but its advantages are likely to be a handicap. So is his vocabulary or even his accent. He can best surmount his differences by coming into a workers' village not as a labeled missionary giving charity and putting on programs, but as an ordinary citizen who lives in the midst of the people and works with them in the factories or the fields. In this sharing of life and labor, differences are not erased but they are mutually accepted and respected. Only when he has his roots in the same soil in which the people are rooted, only when they feel that he is qualified by sharing their experience to deal with their real problems, should he begin to organize a church meeting or try to assume community leadership in recreation or other matters. Even then he should not discontinue his manual labor, though of course the amount of it will be cut down by his community activities.

One woman migrant said to a minister who thus identified himself with her group and therefore returned home grimy from work each evening, "Praise the Lord! You're not one of those Bible sittin' preachers." Eventually, such a missionary will be known by the working people as one of their own leaders. Not only the needy but the local community will accept him as one of themselves. His gifts will be recognized as one of their great assets. He will speak in local churches and service clubs not as a missionary to the underprivileged but as a representative of them. His voice will become their voice.

Leaders Learn by Leading

The second aim—that of developing responsible leadership among the dispossessed—is well illustrated by a recent experiment conducted by Mrs. Leona Evans in a migrant

community at Rushville, New York. Attempting to put into practice a new program as a worker under the Home Missions Council, she first got acquainted with the people by working with them. As the migrant mothers became aware of the pressing need for a nursery, Mrs. Evans suggested that they call together a committee. This group laid plans for the nursery and allocated responsibility for its management. Soon, with the tactful help of Mrs. Evans, they were conducting and financing the nursery themselves. Other activities were similarly planned and operated by the workers. If the nursery did not open on time or a party was inadequately prepared for, the women never thought of blaming Mrs. Evans. They were responsible. If failures occurred, as they did, they learned from them, and when success crowned their efforts they knew the satisfaction of a dream fulfilled. As the working people grew in their capacity to help themselves cooperatively they developed a recreation center.

Responsible leadership can also be discovered among the lay preachers who are often numerous and influential among the workers. Instead of rushing in to evangelize, teach and lead, a competent staff worker must first gain the confidence and then enlist the cooperation of these men. In a relationship of mutual respect these home-grown leaders will become open to suggestion if not to direct training. The home missionary can help them to understand their Bible and its relation to their economic problems. He can direct their attention to the possibilities of labor organization and the cooperative movement. Once such leaders are found and trained, they can help their own people better than anyone else. They should become members of local and national church committees. In this way the people who are helped share in determining how this help can best be given.

A Divine Calling

Underlying the aims of identification and developing working class leaders is a certain interpretation of the Word of God which denies that religion can be confined to church services, Sunday schools, private prayers and the like. This interpretation strikes at the roots of narrow fundamentalism and insipid liberalism alike. It sees the Old Testament principally as the story of Israel's struggle under God to find a religious solution to all life's problems. It regards Jesus Christ as God's supreme gift to man—as the light which shows us equally the blackness of individual and corporate sin, and the divine possibilities for love and brotherhood. Since Christ is the Judge, no man can afford to be blind to the depth of sin in the hearts of both the rich and the poor. Since Christ is the Redeemer, no man can shun the fight for brotherhood. Those who choose to cast their lot with the underprivileged must do so without pride, with only the simple conviction that this is their divine calling. They can be buttressed with the faith that they are serving Jesus, the Carpenter of Nazareth, and that God has a special role for the poor, the downtrodden, the forgotten.

In following such a philosophy a church worker will be prone to forget that he must attempt to reconcile men of all classes. But he must keep alive in his soul the truth that there can never be true reconciliation between the privileged and the underprivileged without a nearer approximation to economic and social equality between them. Today this truth all too seldom directs the actions of church representatives. That is just another strategical argument for a change in the basic philosophy and practice of home missions programs.

Where Loyalty is Absolute

A staff worker can further err if he gives uncritical and unreserved allegiance to any people's movement or party or even to an institutional church. Into this trap Claude Williams of the People's Institute of Applied Religion and other progressives have too often fallen. Because no person or group is without sin, a home missionary can give his ultimate allegiance only to Jesus Christ and his Kingdom. That transcends all other allegiances. Yet, paradoxically, he must make clear-cut decisions. He must choose his side in the social struggle not by standing on the balcony but by marching on the highway with God's needy people.

Instead of the full loaf of the Christian gospel in word and action, the dispossessed of America have received the stone of paternalistic Christian charity. The time has therefore come for a thorough re-examination of the philosophy behind the home missions programs of American churches. The time has come for our churches to be sending out progressive representatives who identify themselves with the downtrodden, develop leaders among them and stand forthrightly for justice and brotherhood.

BOOKS

Hinduism and Christianity

THE BHAGAVAD GITA, AN IMMORTAL SONG: AN INTERPRETATION OF A SACRED EPIC. *By Wesley La Violette. De Vorss & Company, Los Angeles, $2.50.*

YOGA FOR ALL, OR THE RELIGION OF THE GITA. *By Swami Dharma Theerthaji Maharaj. Hindu Missionary Society, Krishna Nagar, Lahore, India, Rs. 1-12-0.*

IN THESE two books we have two contrasting interpretations of the Bhagavad Gita: one, Christian; the other, Hindu. The Gita itself is, of course, as Professor Hocking has called it, the "New Testament of Hinduism." (Two editions of the text, one with Hindu commentary, were reviewed in The Christian Century, July 19, 1944.)

Mr. La Violette gives a free paraphrase, or adaptation, rather than a translation, of the text, putting this epic of the soul in its quest for union with the divine into the form of an unrhymed ode, interpreting the battle which Arjuna shrinks from entering and which Krishna counsels him to enter as the fight against ignorance, intolerance and all that holds man back from the attainment of his highest possibilities, and substituting the figure (or at least the name) of Christ for that of Krishna. A Hindu, such as the author of the second volume mentioned above, would doubtless feel that violence is done to the classic by putting it into the terms of another religion, or by crediting that other religion with the possession of its essential spiritual truths. But it is my impression that such a Christian missionary as, for example, the late C. F. Andrews, would feel that it is a worthy

enterprise to present to Christians, in a form free from distinctively Hindu mythology, the universal truths embodied in this sacred book of an Oriental religion. It is not represented as teaching the whole of Christianity. The author, who is a good Presbyterian, knows better than that. Mr. La Violette is by profession a musician, the composer of much excellent symphonic and other music.

Yoga for All is a concise and clear interpretation of the Gita as the basic religious classic of Hinduism. Here also the picture of Arjuna's battle is spiritualized as the struggle for "self-culture and self-discipline which will enable one to become a Master-man or a Master-spirit who would reign like a monarch over his own body and the environment in which the body lives." The way is through the path of work, the path of knowledge, the path of renunciation and the path of meditation. The book, which has already had a wide acceptance in India in its first edition (this is the second), is circulated by the Hindu Missionary Society with a view to making converts to Hinduism. Its message is made attractive to Christian readers by emphasis upon the universal spiritual ideas and the exclusion of features which would seem alien and fantastic to the Western mind.

W. E. Garrison.

A Classic of the Backlands

Inocencia. *By Alfredo d'Escragnolle Taunay. Translated by Henriqueta Chamberlain. The Macmillan Company, $2.50.*

A BRAZILIAN "Romeo and Juliet," this novel has been called. It is a story of the *sertão,* that vast interior region of Brazil which is almost as remote from civilization today as it was in 1872, when *Inocência* first was published. Taunay, who is one of the great names in the literature of his country, wrote it as a protest against the tyranny of men over women, specifically as that tyranny was exercised in the backlands, where women were kept in complete ignorance and rigid seclusion. But since the artist in him was stronger than the polemicist, he created a novel that can still move the heart. Cirino and Inocência are as appealing a pair of lovers as any in literature, and their tragedy seems the more poignant because of the simplicity with which it is told. The best realized character in the book however is Inocência's father, who, in his unquestioning loyalty to the code of honor of his people, epitomizes their childlike virtues and their naive cruelties. Taunay's picture of backland life is powerful and convincing. Readers of Euclides da Cunha's magnificent *Rebellion in the Backlands* (reviewed in these columns March 22, 1944) will be especially interested in this novel for its insight into the *sertanejos.* Where Cunha shows them as fantastic figures against a background of blood and fanaticism, Taunay enters into their emotions and humanizes them.

Cecelia Gaul.

Books in Brief

By the Rivers of Babylon, Fifteen Sermons. *By Kaj Munk. Lutheran Publishing House, Blair, Neb., $1.00.*

Kaj Munk is the Danish minister who boldly resisted the efforts of the German invaders to dominate the church, and who was taken from his home on January 4, 1944, and was found murdered the next day. He held one pastorate all his life. He was also a poet and a successful playwright, whose fifteen dramas all dealt with religious themes. A small volume containing four of his sermons was reviewed in these pages (March 8, 1944) under the heading, "A Greater than Niemöller." The fifteen other sermons now issued by the same publisher and the same translator further justify that title—though his life is its real justification. These are remarkable sermons, great in everything that makes sermons great but especially great in the intensity of their religious feeling, in their expression of a faith at once profound and tolerant, and in the beautiful simplicity of their utterance. The one entitled "Ye Shall be My Witness," preached the Sunday after the death of his foster mother, is such a sketch and interpretation of his mother's life, and of his own boyhood and youth, as cannot be read without tears. The preacher who has just one dollar to spend for a book this month had better buy this one—not for its theology, or for the specific details of its ethical teaching, but for the splendid earnestness of the faith, courage and love it exhibits.

Flight to Destiny, An Interpretation for Youth of the Life of Theodore Carswell Hume. *Edited by Ruth Isabel Seabury. Association Press, $1.25.*

Theodore Hume's death—by enemy action while flying in a neutral plane from England to Sweden on a religious mission—only deepened and fixed the impression that his life had made. This volume is designed to perpetuate his work and his ideas as well as the memory of his winsome personality. Part of it is about him—a study of his mind and faith by the editor, and a brief biographical sketch by Douglas Horton—but the greater part is by him. This latter part includes extracts from his journal and letters, twelve worship services for youth (this is perhaps the core of it all), seven responsive litanies of prayer and silence, and a group of special prayers.

Books Received

Lincoln, The Man of the Ages. By Hugh D. Hart. F. L. Seybold & Co., Monmouth, Ill., $2.50. In 159 pages of free verse, or what looks like free verse, the author illustrates from history the truth that "the crisis produces the man" and depicts the high points in Lincoln's career as showing that the crisis of slavery and disunion produced a man not only for that crisis but for all time. One cannot call it poetry in any sense, but it is thoughtful and elevated prose in broken lines.

Thinking in Verse. By Harriet Sharp. Dorrance, $1.50. Verse; the thinking is not heavy.

Economic Stability in the Postwar World, The Conditions of Prosperity after the Transition from War to Peace. League of Nations, Report of the Delegation on Economic Depressions. Part II. Columbia University Press, $2.50. The argument of this document, prepared for members of the league, does not arrive at any simple formula from the application of which postwar economic stability will automatically follow. The problem is much too complex for that. But it discusses at length the many factors which tend to unbalance or to stabilize the economy of nations and of the world, and indicates the directions which governmental action may properly take to produce a prosperity shared with reasonable equity among nations and classes.

Science in Progress. Fourth Series. Edited by George A. Baitsell. Yale University Press, $3.00. (To be reviewed.)

The Economics of Peace. By Kenneth E. Boulding. Prentice-Hall, $3.75. (To be reviewed.)

Some Hellenistic Elements in Primitive Christianity. By Wilfred L. Knox. Oxford University Press, $2.75. (To be reviewed.)

The Basis of Lasting Peace. By Herbert Hoover and Hugh Gibson. D. Van Nostrand Co., $1.00. (To be reviewed.)

My Quest for Freedom. By John M. Mecklin. Scribners, $2.75. (To be reviewed.)

The Moral Theory of Evolutionary Naturalism. By William S. Quillian, Jr. Yale University Press, $3.00. (To be reviewed.)

The Will of God. By Leslie D. Weatherhead. Abingdon-Cokesbury, 75 cents. Weatherhead is at his best in this little

book. "Five talks," he says, "prepared as sermons." But they avoid the pitfalls that beset the preacher who deals with the problem of suffering and the paradox of human freedom in a world where the will of God must ultimately prevail. There is no escape into pious phrases that would collapse under semantic analysis. Not all the questions the bereaved and frustrated may reasonably ask are answered in these 55 pages, but the answers given are honest and the suggestions point toward clearer light.

Too Small a World, The Life of Francesca Cabrini. By Theodore Maynard. Bruce Pub. Co., Milwaukee, $2.50. A timely life of Mother Cabrini, founder of the Institute of the Missionary Sisters of the Sacred Heart of Jesus, and of many schools and charitable institutions in various parts of the world. Mother Cabrini was beatified in 1938, and the general expectation that she will soon be canonized as "the first American saint" was quickened by a public statement to that effect by the pope only a few days ago. She was, in fact, Italian by birth and did not leave Italy until she was thirty-nine years old. She died in Chicago in 1917. There is no lack of "miracles" in her story.

Children's Parable Story-Sermons. By Hugh T. Kerr. Revell, $1.50. New Testament parables, together with some similes which have the quality of parables, retold in somewhat expanded form to make the picture more vivid and the teaching clear to children. Done with restraint, good taste and skillful adaptation to the child mind.

China Fights On, An Inside Story of China's Long Struggle against our Common Enemies. By Pan Chao-Ying. Revell, $2.50. A survey and interpretation of China's struggle against Japanese aggression and of her relations with the Western powers from the Manchurian incident of 1931 to Dumbarton Oaks. The author, who has been a journalist in China and a student and teacher of political science and diplomatic history at various institutions in the United States, including the Catholic University of America, was a technical adviser to the Chinese delegation at Dumbarton Oaks and is now vice-director of the Institute of Chinese Culture at Washington. This is an important book both for reading and for reference.

Toward World Recovery. By Henry Carter. National Peace Council, 144 Southampton Row, London, W.C.1, 2/6. The value of the author's comments and arguments about postwar cooperation among the nations should not be underrated, but the greatest usefulness of this little book will probably be as a convenient collection of source materials which every serious student of world recovery must have within easy reach. Besides a compilation of facts about cooperative functions during hostilities—such as the International Red Cross, UNRRA, and agencies for the administration of civil affairs in released areas—there are either the full texts or synopses of the various plans and proposals for postwar cooperation, including Bretton Woods, Dumbarton Oaks, the Inter-governmental Committee on Refugees, the United Nations Interim Commission on Food and Agriculture, the International Labor Organization, and others.

Christianity Where You Live. By Kenneth Underwood. Friendship Press, $1.00. (To be reviewed.)

CORRESPONDENCE

Divinity Can Be Bombed

EDITOR THE CHRISTIAN CENTURY:

SIR: To one consistent reader of your stimulating journal, the question used as the title of an editorial in the issue for March 21 was one of the most arresting seen in years. From the instant the words first were seen on the cover, certain questions have been on my mind, questions that might well perhaps be faced by others.

1. Can divinity be bombed? Can the divine Christ be bombed? He said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Wherever lowly and helpless persons are suffering at the hands of their fellows, there Christ stands with them, and what is being done to them is visited also upon him. The "security blackout" keeps the American people from knowing what is happening in the cities of Japan. But if the bombing there follows the pattern of that in Europe, as seems certain, with tens of thousands of phosphorus bombs cascading down in a limited area, creating an unimaginable heat and a cyclonic upward suction of oxygen that destroys every living thing in the entire area affected, then surely those crowded slums of Japan have been witnessing scenes of such horror as have never been known upon earth. If Christ knew whereof he spoke, then he is there, sharing in the agony, "walking in the midst of the fire." Can divinity be bombed? Can we doubt it?

2. Professing to believe in the divinity of Christ, presumably we would like to see belief in that divinity accepted by the so-called non-Christian world—the world of colored people, two-thirds of the human race. That whole world is looking on now. Nothing more spectacular and more significant has ever been known in the mutual relations of white and colored than this mass incineration of the crowded multitudes of Japan by a white nation thousands of miles away. If we who profess to follow Christ can descend to such atrocities, such depths of heartless infamy, as we try to show our scorn for his teachings and our defiance of his warnings of eternal judgment, can we expect the colored world to accept him? Will it not rather say, "If Christ has so little influence over those who have known him so long, he surely cannot be divine"? Is Christ's divinity being bombed out of the mind of the colored races?

3. As trinitarians, we teach the divinity of the Spirit that lives in and controls the church. The spirit that prompts these burnings is seen clearly in the words of our leaders and columnists as they fan the flames and try to insure full glorification of the spectacle. The colored world knows that this entire enterprise that has culminated in these mass burnings could never have been started nor could it be continued without the acquiescence of the great churches of the West. Can China, India, Africa or Japan be expected to call this spirit divine?

We laugh at Hitler's boast that history for a thousand years would be determined by the nazi upsurge over Europe. Is it possible that we shall succeed where Hitler failed? Is it possible that for a millennium to come the history of white and colored, of Christian and non-Christian, will be fixed by the spirit that is being shown today? Will these myriads of blackened, misshapen corpses, so lately quick with life but now burned in sacrifice to the blood lust of us who take the name of Jesus, remain for ages to come a barrier between Christian and non-Christian?

Stone Presbyterian Church, Clinton, N. Y. HAROLD WORDEN WYLIE.

Guilt for Atrocities

EDITOR THE CHRISTIAN CENTURY:

SIR: In view of the factual revelation of the astounding nazi atrocities in prison camps, I wish to record my disapproval of some statements made by Herbert H. Stroup in his article, "The Perils of Victory." No thinking Christian minister will deny his main thesis concerning the peril of self-righteousness and the lack of a spirit of genuine repentance on the part of the victorious nations. But the writer reveals an utter lack of moral distinctions in his own thought when he says, "Technically, Hitler can be no more guilty than Churchill. The idea that either caused the war—one directly, the other indirectly—is misleading." Such a statement itself is misleading, and not worth the room it took to print it! Who can any longer doubt that Hitler and his diabolical nazi followers were the prime movers in this war?

In the light of the horrible nazi practices, which were going on years before Hitler actually started the war, let us be done with this superficial pacifistic sentimentalism, and let us take our stand on realistic moral distinctions and standards of truth

and right. Germany stands condemned at history's bar of judgment, and nothing can absolve that whole nation from the guilt which has brought this tragic doom upon her.

First Methodist Church, Willis W. Willard, Jr.
Jersey Shore, Pa.

Saving Remnant

Editor The Christian Century:

SIR: I am disturbed at the fact that of late reputable news commentators, eminent writers and distinguished theologians have expressed the sentiment that all people in Germany are evil and must be duly punished. Does it not follow that when man has lost his faith in his fellow man as a total race, he has at the same time lost faith in God?

Does God not always have a "saving remnant," however small that group may be? I believe there is in Germany that "saving remnant," that faithful few. It is the duty of the church to remind the military and political leaders to seek out those faithful few wherever they may be. They may not, yes dare not, be punished as the nazi party. These faithful few will be a help in making the German people see the error of their ways. That remnant might even be the means of averting another holocaust of war.

A complete loss of faith in a total civilization means a loss of faith in God's destiny for man. It means an underestimation of the value of the personality of man in the sight of God, and of the ultimate power and purpose of God in the world.

Trevose Methodist Church, Woodrow W. Kern.
Trevose, Pa.

Missing the Main Point

Editor The Christian Century:

SIR: Yesterday I opened my evening paper to find on the editorial page the follow-up of all the flood of German atrocities which have been a part of all news the last few days. It was an editorial entitled "Now Americans Can Believe," accompanied by almost a whole page of pictures. Apparently the same thing is being done in almost all American newspapers. They lament the fact that after we were so badly fooled by our own government propagandists in the last war nobody believes the stories this time. A modern version of the boy who cried, "Wolf, wolf." But that is beside the point—I think most Americans accept these stories as generally true.

The thing that we all ought to learn from these horrible pictures is not so much that the Germans are beasts but that war is a beast. To me, it would not make much difference if I were stacked like cordwood in a concentration camp or burned to death in my own home by the liquid fire bombs which fall on Berlin and Tokyo—in both cases I would be completely and horribly dead. I am not protesting against those bombings—I accept them as a part of the beast which war is. Near the end of the editorial it is barely hinted that these things should increase our determination that the beast should not stalk the earth again. It seems to me that should have been the main burden of all such atrocity stories. And yet that note is seldom raised. Will no national voice proclaim it?

Zion Evangelical Church, Homer L. Rickel.
Luckey, Ohio.

Ecumenicity is Truth

Editor The Christian Century:

SIR: I confess to being annoyed by the letters of Carroll E. Simcox which appear in your journal from time to time. These letters follow the Catholic party line clearly enough, but they do not illumine the Protestant position. His last, for instance, set: off truth (Roman Catholic brand, of course) against the Protestant will to ecumenicity. *Deus vult.* He would have us take up the sword of truth and smite all others. Better dead than "wrong."

This curious perversion completely misses the point. The point is that truth lies in the direction of ecumenicity. The two are not incompatible. They are compatible. By ecumenicity we do not, of course, mean submission to the dictum of one man, whether he speaks *ex cathedra* or any other way. We mean the decent and honest recognition by each branch of Christ's church of the sacraments of the others and a will to work in accord in the considerable areas where this has become advisable and imperative.

Truth should lead the churches toward ecumenicity, not away from it, as Mr. Simcox seems to think. Indeed, it seems to us that the greatest stumbling block to the ecumenical movement right now is the pope's refusal to have his denomination participate. Doubtless his reticence is imposed on him by a burning zeal for the "truth."

Wesley Methodist Church, C. Stanley Lowell.
Dover, Del.

Priest Approves Sockman

Editor The Christian Century:

SIR: The irenic sentiments expressed by Ralph W. Sockman in your issue of May 2 are a move in the right direction. "Catholics and Protestants must live together on terms of common citizenship. The United States is not a Protestant nation nor a Catholic one." Each has contributed its best—at times even its worst—to make this the best country on the globe. We all advance and learn by trial and error. It would be an unspeakable tragedy indeed to disrupt, or even destroy, our democratic inheritance for which both Protestant and Catholic have fought and died.

"Clericalism" as pictured by Dr. Fey's articles, "Can Catholicism Win America?" is not quite as formidable in actual practice as it looks on paper. As another correspondent has correctly pointed out, Mr. Fey overlooked the enormous disadvantages under which Roman Catholicism operates. Catholic statisticians are agreed that the losses the church has suffered in the past far outnumber her gains. Some place the number of losses over ten million. Her greatest weakness—not to mention others—is her intolerance and lack of sound and sane criticism from the inside. Any dictatorial, autocratic system has the advantage of speed and effectiveness in decision, execution and crushing all opposition. But real greatness and strength do not lie that way. Human nature will take so much regimentation and no more. Revolt from the inside has always put an end to such undemocratic methods. Consult your history.

The Rev. Dr. Sockman's suggestions to prevent any serious clash between the opposing factions are to the point. Nothing has been more effective to keep the reactionary element so long in the saddle and give it new strength than persecution and intolerance. There is a lunatic fringe in any large group—religious or otherwise—whose prejudices and lack of Christian principles get the better of their limited intelligence. As Dr. Sockman pointed out, the tensions in the opposing camps can be turned into real assets. They may be very irritating at times and upset our mental equilibrium; but if carried through with utmost sincerity and love for the "erring" brother, they will keep the discussion of ultimate values and ultimate reality alive, clean, clear.

The Frankenstein monster, ready to swallow the whole of Protestantism, is a mere phantom of the imagination. It does not exist. The Catholic Church reminds me at times of an old, dignified, aristocratic lady who is very sensitive about her ancestry, her history and prerogatives. If given time and treated with proper respect and patience, she will gradually shed her old aristocratic mannerisms and adjust herself to the plain, commonsense ways of democratic folks.

I am sorry that I cannot sign my name. I am too old to engage in fisticuffs with belligerent ecclesiastics. It is necessary for my own preservation that my name be kept secret. We priests are simply Charlie McCarthys—cannot offer even a humble suggestion to the august hierarchy. But it would be wrong to conclude that we have no mind of our own.

A (Roman) Catholic Priest.

NEWS *of the* CHRISTIAN WORLD

New Church Is Formed in South

Group of Methodists Announce Their Separation—Abolish Episcopal Plan of Organization

MACON, GA., April 30.—Were the author of Ecclesiastes living today he might be prompted to write, "Of the making of religious denominations there is no end." The latest to be organized in this area is the Southern Methodist Church. Approximately 47 delegates, opponents of the unification of Methodism, assembled in Atlanta recently and formally established the new organization. Claiming that "Southern Methodism still lives, still functions, still continues as the church of our beloved fathers and mothers," and charging that the united Methodist Church is fostering modernism, the leaders of the dissenting movement declared that thousands of Methodists in the south are dissatisfied with the united church and will flock to the new church as soon as it achieves a reasonable growth and development.

* * *

Abolish Episcopal System

Probably the most drastic departure from regular Methodist polity adopted by the delegates is the abolition of the offices of bishop and district superintendent, thus eliminating centralized control of the church and church properties. Speakers who advocated the change asserted that "the bishops sold us out at Kansas City" when the merger was consummated in 1939, and insisted that the united church has reached a stage when many who are elected bishops are inferior men, "able administrators but no prophets." Another recommendation that was approved renounces the "Social Creed" of the Federal Council of Churches and the pronouncements on the church and war insofar as the church protects conscientious objectors. Each church member will hold to his own social beliefs. The itineracy of ministers will be continued, but pastoral appointments will be made by a special committee composed of an equal number of laymen and ministers elected at each annual conference. Leo M. Willard, pastor in Florence, S. C., was elected president of the church's two annual conferences.

* * *

Atlanta Baptists Stage Simultaneous Revivals

Seventy-eight Baptist churches in the Atlanta area are cooperating in simultaneous evangelistic services as a part of the Southern Baptist centennial crusade. Reports indicate a splendid response, both in attendance and in additions to the churches. Totals from 50 churches which have reported to date indicate that in the special two-week period 1,116 were received on profession of faith and 536 by letter. M. E. Dodd, pastor of the First Baptist Church, Shreveport, and director of the south-wide evangelistic crusade, was the guest preacher at Druid Hills Church. Other visiting ministers included Ellis A. Fuller, president of the Louisville Seminary; Roland Leavell, pastor of First Church, Tampa; and W. H. Powell, pastor of First Church, Nashville. Several other Georgia cities have had similar services.

* * *

Presbyterians Resort to Lay Leadership

At a meeting in Atlanta of the home mission council of the General Assembly of the Presbyterian Church, U. S., M. E. Melvin of Oklahoma City, chairman, announced that because of military service and retirement his denomination is suffering from an alarming shortage of ordained ministers, and that the council is recommending the widespread use of lay leadership in pastorless churches. It is being proposed that a special religious service be prepared to aid elders and other lay leaders in conducting worship.

* * *

Syphilis Overshadows The South

A recent issue of the *Southern Frontier*, official publication of the Southern Regional Council, points out the close association between the syphilis rate and the number of Negroes in a given area. Reliable data derived from a serologic blood test given more than 2,000,000 selectees and volunteers for military service indicate this arresting fact about the geography of syphilis, that the 12 worst states are practically synonymous with "the solid south." The rate in Florida, highest in the nation, is nearly 40 times that in New Hampshire, the lowest. In five other selected states where a comparative study was made—Georgia, North Carolina, California, Ohio and New York—the rate among Negroes was ten times more than among whites. This alarmingly high incidence of syphilis among Negroes is a paramount factor to be considered in connection with the race problem. Certainly one cause is the inferior medical care available to Negroes.

* * *

And So Forth

The Georgia director of the alcohol tax and control unit in the office of the commissioner of revenue reports that during March 163 raids were made on illicit stills, 73 of them in wet counties. Here is proof that bootlegging continues to flourish under the system of legalized liquor.

A number of outstanding authorities on economic affairs discussed the south's economic problems and potentials at a conference on "The South's Postwar Economy," sponsored in Atlanta by the Southern Regional Council.

A rural workers' conference, attended by representatives from all 17 conferences of the southeastern jurisdiction of Methodism, is meeting in Atlanta this week under the direction of A. J. Walton of the Town and Country Commission, New York city.

Bishop Arthur Moore announces that the three Methodist conferences in the Atlanta area have oversubscribed their quotas in the "Crusade for Christ"—the Florida by $77,000, the South Georgia by $28,000 and the North Georgia by $10,000.

J. MAURICE TRIMMER.

Set V-E Day Fund For Ruined Areas

British Church Leaders Suggest that Offerings Be Sent to Devastated Congregations of Europe

LONDON, April 17.—The air is full of preparations for V-E Day, and hints are not wanting that we may have gone too far in such preparations by overemphasizing and overdramatizing them. More than one suggested order of service has been provided for both the Anglican and the Free churches. It is noticed by those who remember the end of other wars how much more preparation is being given to plans today. I recall how in the evening service of June 1, 1902, a note from the local paper was handed to me in the pulpit saying that the Boers had asked for an armistice. June 8 was observed as "peace Sunday," but with no set form for services. The armistice of 1918, although expected, came before we had opportunity to make elaborate arrangements. The celebrations were improvised, and it was some time before the ordered services of thanksgiving, such as the one in Albert hall, were held.

* * *

Set Aside Offerings for Devastated Churches

Significant in the preparations for observing V-E Day is the fellowship of the churches apparent in the announced plans; it shows that we have gained much in our common Christian life. The Archbishop of Canterbury, with the approval of Free Church leaders, has suggested that the collections on the day of thanksgiving be reserved for the churches in liberated Europe. With the support of the British Council of Churches, the Committee for Christian Reconstruction in Europe is hoping to raise £1,000,000 as a contribution toward the efforts of those churches to re-establish their ministry, obtain Bibles and theological materials, train their ordinands, rebuild their youth organizations and erect temporary buildings in ruined areas. In the appeal for united prayers on Whitsunday made by the Archbishop of Canterbury, the moderator of the Free Church Federal Council and the general of the Salvation Army, this statement is found: "We issue this letter for Whitsunday because we believe that the situation is beyond human solution. It calls for a wisdom beyond all human ability."

* * *

Death of Roosevelt Is Mourned in England

By the time these words appear the death of Franklin Roosevelt will belong to history; but what it means will take a far longer time to assess. Nothing like the reaction of our people to the news of his death has been known, it is said, since the death of Queen Victoria in 1901. It was not simply respect for a dead statesman in another land, or sympathy for his people. That the President had become far more to us than the honored head of another nation was shown by the break-

ing of tradition when Parliament adjourned to mark its respect for him. The tribute to President Roosevelt was spontaneous. We knew him better than we knew Woodrow Wilson; we knew his voice on the radio, and the man in the street "took to him." It would not be true to say that the attachment we felt toward him was due only to his friendship for us in the hour of our darkest sorrow; there was something in his political and ethical creed which went home to the heart of our people. Scarcely a place of worship in the land could be found in which on Sunday, April 15, there was no memorial to this man, of whom one preacher said, "England does not forget its friends."

* * *

Express Hope for Seriousness At San Francisco

It is felt by some of our publicists that the death of Mr. Roosevelt, although it seems an irreparable loss to the San Francisco conference, may bring to the members of that conference a sense of added seriousness. All the good will that can be mustered will be needed. It is especially necessary for other nations to understand the mind of Russia, and the determination of that power to be free from the fear of neighbors who seem to feel for her new life and order only suspicion and hatred. Looking toward San Francisco, the Peace Council urges among other counsels that since peace-making is not a single act but a continuing process, this principle be reflected in a flexible framework for the proposed world organization. The Society of Friends will have many sympathizers when it declares: "There are many who think that the best the world can hope for is a precarious peace based on overwhelming force, lasting perhaps 15 or 20 years. We trust that the delegates at San Francisco will not allow themselves to be paralyzed by this cynicism. Mankind will respond to noble ideals and purposes; it awaits leadership of courage and integrity."

* * *

Baptist, Congregational Councils Meet

Matters of importance were before both the Baptist and Congregational churches in their council meetings this spring. The Congregationalists passed with enthusiasm a recommendation that, if acceptable to the Presbyterian Church of England, Congregationalists and Presbyterians should seek a closer union, and suggested that a joint committee of 12 persons from each communion be appointed to prepare a scheme of union to be submitted to the two churches. The Baptists had before them the report of a group of members which has been considering the conditions of spiritual advance. A new departure of the Baptist council is to give partial financial support to summer schools and refresher courses for ministers.

EDWARD SHILLITO.

Hold Institute on Religion In American Schools

Many teachers, parents and clergymen atended the conference on education and the faith of America held at Packer Collegiate Institute, Brooklyn, N. Y., April 12. They heard the question, "Is religion a concern of the schools and colleges?" discussed by experts in the field.

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Oxnam Writes to Parley Delegates

Federal Council Head Assures Leaders of Church Support—Imperialism Attacked by 51 Ministers

NEW YORK, May 3.—A statement expressing the "prayerful support" of the churches of America was transmitted by Bishop G. Bromley Oxnam, president of the Federal Council of Churches, to each member of the American delegation at the United Nations Conference on International Organization (UNCIO). The message voiced the hope that the movement toward world organization "shall be advanced at San Francisco in such a way as to invoke the moral and creative forces of mankind and not rely primarily upon repressive force." "The highest aspirations of people everywhere seek expression through you and your colleagues," said President Oxnam. "There may be some among our fellow citizens who expect you who are delegates to serve only immediate and narrow national interests; but we believe that they do not represent the dominant desire of our people. The highest interests of the world and the highest interests of our nation coincide."

* * *

Religious Leaders Warn Against Imperialism

A statement signed by 51 clergymen and religious leaders was also sent to the American delegates. This declared that the Dumbarton Oaks plan in its present form "is almost certain to prove a mere camouflage for the continuation of imperialist policies and the exercise of arbitrary power by the Big Three for the domination of other nations." It called essential four changes in the plan: that the preamble should state the purposes of justice set forth in the Atlantic Charter; that the Assembly should have the power to lay down general rules for the peaceful conduct of international relations, as well as to revise the peace settlements; that the veto power of the great nations should be altered; and that the constitution of the organization should be subject to amendment by a vote of two-thirds of the Assembly, and that the great powers should not be allowed to veto such amendments. Among the signers were Allan Knight Chalmers, Phillips Packer Elliott, Robert L. Calhoun, Bishop William Appleton Lawrence, Henry J. Cadbury and Oswald Garrison Villard.

* * *

Protestantism Declines In New York

The Protestant council has just issued the 1945 edition of the *Protestant Church and Welfare Directory*. Church membership in the city showed an increase of 2,085 over the 1942 figure, and a total of 542,132 for the five boroughs. Decreased figures were reported, however, for ministers' service and number of churches, and a large drop in Sunday school pupils is recorded. There were 79 fewer churches and a decrease of 179 ministers in the last two years. Sunday school enrollment dropped by 78,275, with Manhattan alone showing a decrease of 41,084 in the two years. Although these decreases are partly accounted for by the fact that many church members are in the armed services, they reveal an alarming shrinkage in the Protestant population.

* * *

Clergy Repudiate Bishop Perry

Seventeen of the 200 clergymen of the Episcopal diocese of Long Island have revolted against the stand which Bishop James Pernette DeWolfe, head of the diocese, has taken in objection to the sentiments voiced by John D. Rockefeller, Jr., in a speech on Protestant unity. The 17 clergymen have written the bishop a letter in which they declare that Episcopal withdrawal from the Federal Council at this time "when the Christian church should be united in order to make its contributions to the solutions of the tragic problems of the world" would be "a spiritual calamity." The letter also asks whether the bishop, in maintaining that no priest can be true to his ordination vows if he throws in his lot with the Federal Council, has not "indicted our General Convention and impugned the motives of a large number of bishops, priests and deacons." Among the signers are J. Phillip Anshutz, Lyman C. Bleecker, Horace E. Clute, George W. Eccles, John Howard Melish, William H. Melish, Thomas L. Settle, Rush R. Sloane and Joseph H. Titus.

* * *

Two Noted College Presidents Resign

The papers this past week carried announcements of the resignations of two noted college presidents. Nicholas Murray Butler, who became assistant professor of philosophy at Columbia in 1885 and has been president of the university since 1901, tendered his resignation to the board of trustees to become effective in October. Henry Noble MacCracken, president of Vassar since 1915, has announced his retirement at the end of June 1946. An authority on medieval and Elizabethan literature, Dr. MacCracken has been one of the great presidents of Vassar. His wide interest in humanitarian and interfaith relationships has given him world renown.

* * *

60,000 Zionists Hold Rally

One of the largest mass meetings ever held in the city took place at Lewisohn Stadium Sunday afternoon when 60,000 supporters of the Zionist cause crowded the arena, the adjacent Jasper Oval playground and the surrounding streets. Demands were made for the immediate creation of a Jewish commonwealth in Palestine by the United Nations Conference in San Francisco. Senator Wagner criticized the British government for "going back on its word" in regard to Palestine. Mayor LaGuardia declared that Zionists are "no longer pleading but are demanding." Rabbi Stephen S. Wise presided and Rabbi Abba Hillel Silver of Cleveland was one of the speakers.

* * *

And So Forth

A rededication service was held Sunday as the old Brick Presbyterian Church became the new Park Avenue Christian Church. Roger Nooe of Nashville, Tenn., former president of the International Convention of the Disciples of Christ, preached the dedication sermon.

J. HENRY CARPENTER.

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Detroit Planned V-E Day Services

Many Churches Opened for Prayer and Meditation — Protestants Attend Institute on Judaism

DETROIT, May 2.—A survey of V-E Day plans reveals that 65 per cent of Detroit's Protestant churches will be open for prayer and meditation as soon as official announcement of the end of hostilities in Europe is made, and that at least 75 per cent plan to have services of thanksgiving and prayer soon thereafter. In preparation for the San Francisco conference, services, prayers and sermons were the rule on the Sunday preceding the conference and in midweek church meetings. Representatives of various faiths and racial and cultural groups joined in a municipal service held in front of the city hall as a memorial to President Roosevelt soon after his death.

* * *

Protestant Ministers Attend Institute on Judaism

More than 100 Protestant leaders attended the third annual institute on Judaism sponsored for Detroit clergymen and religious educators at Temple Beth El April 23. Rabbis Israel Bettan and Abraham Cronback of Hebrew Union College at Cincinnati respectively discussed "The Jewish Background of the Sermon" and "The Prophets of Israel and the Modern Social Scene." On the Passover feast, which fell this year on Thursday of Holy Week, A. G. Studer, president of the city council of churches, addressed through letters, newspaper reports and radio announcements a greeting to "Jewish fellow believers in almighty God."

* * *

Plan Expanded Weekday Program Of Religious Instruction

A budget of $30,000 for an enlarged program of weekday religious education has been voted by the Detroit council of churches—not, however, without the opposition of some members on the ground that such a program will violate the principle of separation of church and state. Whether such instruction will be given during school hours, with pupils released for training by teachers of their respective faiths, or after school has been dismissed has not yet been decided. . . . The recent affiliation with the council in a consultative capacity of the United Lutheran pastors' association brings all local Lutheran churches except those of the Missouri and Wisconsin synods into fellowship with other Protestant churches of the city.

* * *

Detroit Groups Conduct Financial Campaigns

Roman Catholics of the city are engaging in their third annual archdiocesean development fund campaign, with a goal of $500,000 for projected school and church extension. Detroit's goal in the national American Bible Society campaign for funds to provide 11,000,000 Bibles, Testaments and Gospels for a world sadly lacking them is $150,000. Prominent laymen of the city, including Justice George E. Bushnell of the Michigan supreme court, are sharing in the leadership of the campaign.

* * *

And So Forth

George W. Shepherd, missionary who for several years served as personal adviser to Chiang Kai-shek, has assumed the pastorate of the Congregational Church of suburban Highland Park. Another missionary, Henry G. Bovenkirk, formerly in Japan, has become assistant pastor at First Presbyterian Church. Since repatriation on the Gripsholm, Mr. Bovenkirk has been doing religious work in the Manzanar, Calif., relocation camp for Japanese-Americans.

C. Walker Hayes, professor of sociology at Hillsdale College, has been appointed director of the race relations activities of the Michigan council of churches, with headquarters in Ann Arbor.

J. Gordon Hynes of Auburn, N. Y., has become director of Christian education and evangelism for the Michigan Baptist convention.

John B. Forsyth, pastor of the Rosedale Gardens Presbyterian Church in Plymouth, Mich., has been appointed director of young people's work for the Presbyterian synod of Michigan.

T. T. BRUMBAUGH.

Evangelicals Convene

National Association Holds Its Third Annual Meeting in Chicago

CHICAGO, May 3.—The annual convention of the National Association of Evangelicals adjourned its three-day meeting here today. Its most important act was to organize a commission on church schools which is authorized to set up a national Evangelical Sunday school association during the coming year. Other commissions which carry on the principal work of the N.A.E. are concerned with radio, missions, evangelism, chaplaincies, industrial chaplaincies and war relief. Bishop Leslie R. Marston of Greenville, Ill., was re-elected president for the coming year.

The convention approved the report of its commission on industrial chaplaincies, which includes a number of presidents of manufacturing corporations. The secretary of the commission, Irwin W. McLean of Detroit, said that "the system of industrial chaplaincies, which we are promoting in the plants of America, will prove a major means of winning thousands to Christ and the church and will greatly reduce industrial unrest." The N.A.E. is reported to receive substantial support from anti-union employers of labor.

About 60 of the 153 persons who registered as "official delegates" were present at the final business session. They were urged to enroll their churches in the movement. The sponsors of the convention had government approval for a meeting of 122 out-of-town delegates. The general rule is that no convention of more than 50 persons may be held unless the delegates are officially credited to a meeting called for legislative action. The N.A.E. claims to represent 17 denominations and a large number of individual churches, with a total membership of 900,000.

HAROLD E. FEY.

Pray for Nation In Critical Hours

Cleveland Churches Sponsor Memorials for Late President and Services Looking Toward San Francisco

CLEVELAND, April 30.—Prayers for the success of the United Nations Conference at San Francisco and prayers for the nation in the death of the late President have been offered in virtually every Protestant church in Greater Cleveland. Memorial services, either at the hour of President Roosevelt's funeral or on the Sunday following, were the order in Episcopal parishes. Trinity Cathedral was crowded on both Saturday and Sunday afternoons for memorial rites conducted by Bishop Beverly D. Tucker and Dean Chester B. Emerson. Besides requesting prayers for the San Francisco conference in each church on April 22, the church federation arranged for public prayers to be said in connection with the annual inaugural luncheon for its new officers last Wednesday in the Hollenden hotel. Nearly 300 representative Protestant laymen and clergymen solemnly joined in the petitions.

* * *

E. N. Krafft Elected President Of Federation

At the luncheon Emil N. Krafft, pastor of St. John's Evangelical and Reformed Church for 24 years, was installed as president of the church federation, succeeding Harvey O. Yoder, Methodist layman. The new president has been an aggressive worker in Cleveland Protestantism for many years, serving as chairman of committees of the federation and as president of the ministerial association. He is concluding a biennium as president of the Northeast Ohio synod of his denomination. Vice-presidencies for the new year went to two laymen—Ernest S. Dowd of Miles Avenue Church of Christ and Chester K. Gillespie of Tried Stone Baptist Church, a former state senator. The efforts of American churches to rehabilitate and lend assistance to their sister churches in the rebuilding of religious and national life in the postwar period was termed "the rainbow over Europe" by Robbins W. Barstow of New York, director of the Commission for World Council Service of the World Council of Churches, who gave the inaugural address.

* * *

Glenville Council Tackles Race Problems

Most of the world's basic problems of race and cultural difference are to be found in Cleveland's Glenville district, a community of 66,000 heterogeneous people into which increasing numbers of Negroes are moving. Some stirrings of tension have been evident among the nationality groups, homeowners and business people of the district. It had become what Dean Leonard W. Mayo of the Western Reserve University school of social science called "a teacupful from the world-problem ocean." Last Tuesday night 1,000 persons met in Glenville high school to organize a community council. The temporary executive committee, headed by Russell H. Davis, Negro principal of Central junior high school, proposed constructive plans for meeting the problems of racial change, housing and recreation, and for creating channels for neighborhood action and machinery for individual action on social issues, which were enthusiastically adopted. Permanent organization is expected in three weeks. The Protestant churches of the area have been active in the developments, and the whole city is watching this practical experiment in religion and democracy.

* * *

Civic Tribute Paid To D. R. Sharpe

It is doubtful if any such tribute has been previously paid a church leader as that accorded D. R. Sharpe, executive secretary of the Cleveland Baptist association, on April 18, the 20th anniversary of his coming to the city. Four hundred civic and religious leaders, including city officials, judges, politicians, church associates and persons from all walks of life, attended a luncheon in his honor in the Hollenden hotel. Among the testimonials were toasts by Mrs. Jane Lausche, wife of the governor of Ohio, and Mayor Thomas A. Burke, and by Samuel H. Silbert, common pleas judge by whose appointment Dr. Sharpe has just completed a four-month term as foreman of the county grand jury.

* * *

'Youth for Christ' Has Largest Banquet

The largest church dinner held here in years was the banquet of the "Youth for Christ" following in Masonic auditorium last Friday night. In a two-hour program, more than 1,000 persons sang, listened to greetings and heard a speech by Glenn Wagner, former Illinois football star. The movement "to reach the youth of Cleveland on the world's Saturday night" has had an enthusiastic reception among the city's conservative and evangelistically minded churches. While it has the apparent good will of the larger church public, little inclination has been shown so far to book youth speakers of national reputation. The director is W. D. Fitzgerald, pastor of Corlett Christian and Missionary Alliance.

* * *

Pastors Oppose Sunday Paper Collection

Led by Harold F. Carr, pastor of Lakewood Methodist Church and program chairman of the ministerial association, a committee of clergymen has filed with the committee on war services a protest against the use of Sunday, June 3, for a county-wide collection of waste paper. Opposition is based upon the fact that an appeal to patriotic volunteers disregards the acknowledged importance of religious worship and education to the nation. The ministers have suggested that Memorial Day or another weekday be used. The war services committee has replied that trucks and their drivers can be enlisted only on Sunday. Probably the Sunday schedule of collections will be arranged to allow for church attendance, and volunteers, principally high school students, will be encouraged to go to their churches.

* * *

And So Forth

Euclid-Immanuel Baptist Church, the

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"mother" of Baptist churches in this area, has just completed celebration of its 125th anniversary under the leadership of its youthful pastor, Paul H. Kubik.

George Soerheide, superintendent of the City Mission for all its 34 years, has retired because of ill health.

James W. Reeder, coming from Toulon, Ill., is the new minister of Jones Road Congregational Church.

Henry Schmidt, venerable retired minister of Third Evangelical and Reformed Church where he served a 46-year pastorate, will celebrate the 50th anniversary of his ordination next month.

Howard B. Withers, minister of Parma-South Presbyterian Church, has been named Protestant chaplain at Crile General hospital.

C. Ralph Schmidt is leaving Ridge Road and St. Paul's Evangelical and Reformed churches for a new pastoral assignment at Elmore, Ohio.

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Peace Rumor a Warning

Chaos Reigns in Montreal When False Report Launches Celebration

MONTREAL, May 1.—This city had a dress rehearsal for V-E Day Saturday night when the false report of the surrender of Germany swept the world. Night clubs and cafés closed their doors and barred their windows as hilarious crowds packed the downtown streets. There was broken glass everywhere. It was a warning to the municipal authorities as to what to expect when peace really comes. A sober note was sounded yesterday at a meeting of the Canadian club, when Col. M. Thomas Tchou, former secretary to Chiang Kai-shek, said he doubted that Japan could be defeated in two and a half years.

* * *

Postpone Decision on Basic Stipends

The question of basic stipends for the clergy was brought up for the third year at the 86th annual synod of the diocese of Montreal (Church of England in Canada), which met in this city for four days last week. The Bishop of Montreal was requested to continue the basic stipend committee and to report again next year. The committee favors the equalization of stipend with family, living and traveling allowances. Most of the clergy support the new plan; many of the laity oppose it. At present there is a minimum canonical stipend which applies to all missionary priests of the dioceses, and also a minimum rectory stipend.

* * *

And So Forth

Historic St. Andrew's University in Scotland has honored two Montreal men. Sinclair Laird, dean of the McGill School for Teachers, will receive the honorary degree of doctor of laws at convocation on June 29, while an honorary D.D. will be awarded to David Scott, minister of Knox-Crescent Presbyterian Church for the past 16 years. Both are graduates of St. Andrew's, and the only persons outside of Great Britain to be so honored this year.

John Logan Vencta, on leave of absence from St. Giles Presbyterian Church, Ottawa, has been appointed principal chaplain of the Canadian army overseas: Donald B. Mackay, former Presbyterian minister at Howick, Que., has been made senior chaplain of the 2nd Canadian Division. DECOURCY H. RAYNER.

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The Church Roll

Lewis Seymour Mudge, stated clerk emeritus and a former moderator of the General Assembly of the Presbyterian Church, U.S.A., died April 29 at his home in Bryn Mawr, Pa. Dr. Mudge was for 24 years a member of organizations of his church seeking closer relations and organic union with other communions. At the time of his death he was an advisory member of the assembly's department of church cooperation and union, a member of its committee on conservation of property, and a member of the western section of the World Alliance of Reformed Churches.

Norman W. Pittenger, professor of theology at General Theological Seminary, will give the Bohlen lectures at the Philadelphia Divinity School May 15, 17, 22, 24. His subject: "The Church Which Is His Body."

Charles A. Jessup, rector emeritus of St. Paul's Cathedral, Buffalo, and dean of the Episcopal clergy of western New York, died April 13 at the age of 83.

Benjamin Jay Bush, pastor of Westminster Presbyterian Church, Detroit, and chairman of the Detroit interracial-intercultural fellowship, has been appointed by the Board of Foreign Missions of the Presbyterian Church, U. S. A., to serve with the World Council of Churches in that body's reconstruction and reconciliation work in central Europe. He will take over his new duties, with headquarters in Geneva, on June 1. Another addition to the

World Council staff at Geneva is Stewart J. Herman, Jr., a Lutheran who for ten years was pastor of the American Church in Berlin. He will serve the department of reconstruction and interchurch aid.

Arne Fjelbou, appointed after escaping from German captivity to Sweden to serve as bishop of the portions of Norway liberated by the Russians, recently visited England, where he preached in Westminster Abbey April 9 at a service marking the fifth anniversary of the German attack on Norway and Denmark.

At the recent meeting of the Associated Church Press, organization of Protestant church editors, T. Otto Nall, managing editor of the Methodist *Christian Advocate*, was elected president for the coming year. He succeeds Bernard J. Mulder, editor of the *Church Herald* of the Reformed Church in North America. Other officers elected were A. J. Wilson, editor in chief of the *United Church Observer* of Canada, vice-president; and Homer M. King of the *Protestant Voice*, secretary.

Arthur Young Beatie, for 27 years secretary of the Greater New York federation of churches and acting pastor of the First Presbyterian Church at Laredo, Tex., since 1943, died in Laredo April 22.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

The Enchanted Cottage (RKO) Herbert Marshall, Mildred Natwick, Dorothy McGuire, Robert Young. *Drama* from Pinero fantasy about scarred veteran and homely, lonesome girl whose love for each other blinds each to the other's physical defects, heals mental sufferings. Symbolism suggesting that love heals all, that beauty is all in eyes of beholder, prevents realistic look at problem, necessitates delicate handling, which film has received. A *tender, romantic interpretation.* M, Y

I'll Be Seeing You (UA) Joseph Cotten, Ginger Rogers, Shirley Temple, Tom Tully. *Drama.* Another "returned veteran" film contrasting with above in realism, straightforward treatment. A shell-shocked soldier on leave from hospital to find his bearings and a girl released from prison to spend Christmas with relatives in small Texas town meet, struggle to overcome psychological barriers to normal existence. Melodramatic implication of plot belied by restrained, sensitive treatment, sincere intent to deal constructively with problem. Refreshing in un-Hollywood-like atmosphere. *Honest, unsensational.* M, Y

Music for Millions (MGM) *Drama.* Classical compositions performed by symphony orchestra set in story of devotion of small girl to her sister as latter continues in orchestra post as she approaches motherhood, fearing that husband, unheard from in months, has been lost in Pacific area. A beautiful musical background for a story warmhearted, sometimes oversentimental, relieved by music by Jose Iturbi, clowning by Jimmy Durante, quaint determination of small Margaret O'Brien. An *appealing* film. M, Y

BEST CURRENT FILMS

For Family: Going My Way, The Great Mr. Handel, Hail the Conquering Hero, Here Come the Waves, Meet Me in St. Louis, National Velvet, New Americans, Our Hearts Were Young and Gay, Sunday Dinner for a Soldier, The Three Caballeros.

For Mature Audience: Fighting Lady, Fury in the Pacific, The Keys of the Kingdom, None but the Lonely Heart, Objective Burma, Since You Went Away, The Song of Bernadette, A Song to Remember, Thunder Rock, Tomorrow the World, A Tree Grows in Brooklyn. 5-16-45

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SOUTH TODAY

(editors: Lillian Smith and Paula Snelling)

features

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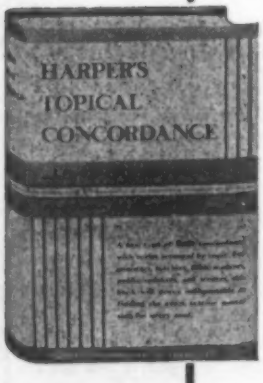

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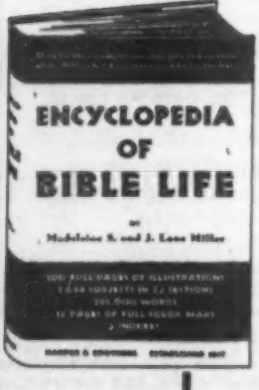

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